

A PARADOXE,
Prouing by reason and
example, that Baldnesse is
much better than bushie
haire, &c.

Written by that excellent
Philosopher *Synesius*, Bishop
of Thebes, or (as some say) Cyren.

A Prettie pamphlet, to per-
use, and replenished with
recreation.

Englisht by Abraham Fleming.

Hereunto is annexed the plea-
sant tale of Hemetes the He-
remite, pronounced before the
Queenes Maiestic.

Newly recognised both in
Latine and Englishe, by
the said A. F.

ἡ τῆς σοφίας φαιδνεῖ σημεῖον.
The badge of wisedome is baldnesse.

Printed by H. Denham.

1579.



ὁ πρὸς Συνέσιον βίος, ἐκ τῆς Συρίδα.

Συνέσιος ἐπίσκοπος ἐκ προλεμαΐδος πενταπόλεως τῆς
ἐν λιβύῃ θεβαΐδος, φιλόσοφος τῆς ἱερατικῶν γῆρύμῳ,
ἔγραψε βιβλία διέκτορα, γραμματικὰ τε καὶ φιλοσοφικά,
καὶ λόγους βασιλικὰς παρηγορητικὰς, ἢ ὁποῖοι ἐκκλησιαστικοὶ ἐγκω-
μίων τε φαλακράς, καὶ παρὰ πρεσβυτέρους λόγον δαυμασίον,
ἐκκλησιαστικὰ χαρὰ κήρυκα, καὶ ἄλλα πλείστα, καὶ διέκτορα βι-
βλία συνένταξε, καὶ ταῖς δαυμαζομῆας ὁπισθελάς.

The life of *Synesius* drawen out of *Suydashis* gatherings.

SYNESius borne at Ptolemais a Citie in Pen-
stapolis, Bishop of Thebes in Aphrica, be-
ing a Philosopher, and a Churchman, wrote sun-
drie bookes, both of Grammar, and of Philoso-
phie: he wrote also Orations of commendation,
or demonstration, to Princes and Great men; as
the praise of Baldnesse: and a meruellous notable
treatise concerning Providence, and that in the
Greeke tongue. Furthermore, he made manie o-
ther bookes, and Epistles, full of wonderfull witte,
learning, and iudgement.

Thus much for the credite of
the Author.



*The Epistle Apolog-
ticall to the lettered
Reader.*



Y might be de-
med dotage in
the Deuifer, and
madnesse in the
Translator, that they both by
consent, would publish and
disperse a toie so ridiculous,
as this appeareth to be, pen-
ned in the praise of baldnesse.
But the Deuifers setled iudg-
ment dischargeth him of do-
tage, the Translators aduise-
ment cleereth him of mad-
nes, & the worke it selfe con-
a. ij. sidera-

The Epistle

sideratiuelie perused, doeth
answer for them both.

VVho soeuer therefore, at
some euening vacation from
their necessarie affaires, shall
pleasantlie passe ouer this
prettie Pamphlet (being but
an houres reading) marking
how the whole discourse is
knit together by iointes and
finews : the reasons naturall,
pithie, and ponderous : the
examples historicall, short,
sweete, and ancient: I thinke
they wil vouchsafe it such fa-
uourable sentence, as a cer-
taine Philosopher gaue in the
like respect,

“ Namelie, *Sapientiam, quæ*
splen-

Apologeticall.

Splendore suo semper circumfun- „
ditur, in minutulis rebus sese ex- „
erere: fautoresq; suos, vel in le- „
uiusculis conatibus, nobilitare. „

That in matters of small mo- „
ment, Ladie wisdome, alwais „
compassed with her owne „
brightnesse, aduaunceth her „
selfe : and such as loue her, „
though the trade wherein they „
trauell be not weightie, she „
maketh famous. „

V Which saieng to be true,
the euentes themselues geue
in euidence . For, such is the
nature of wisdom, that where
she dealeth, she leaueth beau-
tie: yea, euen in so base a thing
as Baldnes is, though it seme

a. iij.

but

The Epistle

but a fable at the first blush.

.This being well weighed of our ancients, (men, for their ornaments of minde, matchlesse : & singularitie of praise, peerelesse :) they might well enough, without controulement, make their knowledge knowen : poudering trifles with grauitie, vnlikelihoodes with probabilities, and follies with wisedome.

This hath bene a common practise of our Predecessors, men furnished with fundrie gifts of excellencie, as by examples of particularities, as well in Orators, as also Poets, both foraine & domesticall,
may

Apologeticall.

maybe proued.

For, *Lucian*, and *Apuleius* „
vvrote of an Asse, *Themison* in „
praise of the herbe Plantaine, „
Homere in commendation of „
VVine, *Ephren* in dispraise of „
Laughing, *Orpheus* & *Hesiodus* „
of Fumigations, or Perfumes, „
Chrysippus of Colevvortes, „
Phanias of Nettles, *Messala* „
made for euerie feuerall let- „
ter of the *A B C*, a feuerall „
booke, *Virgil* of a Gnat, *Ouid* „
of a Nut, & *Erasmus* but late- „
lie of the praise of follie, and „
Heywood yet later, of the Spi- „
der and the Flie.

Shall vve geue rashe and „
vnseasoned sentence against

a.iiij.

these

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these learned men, naming
them brainlesse & brainficke :
or othervvise prescribing vn-
to them matters more meete
whereonto meditate? No.

“ But as the vvorkemanship
“ of *Myrmecides* vvas vvonder-
“ full, vvho made foure horsēs
“ dravving a cart, & their driuer
“ with his vvhip, in such curious
“ compasse, that they were hid-
“ den vnder the wings of a flie :
“ and *Callicrates* a shippe, the
“ vvhole bodie vvhereof a little
“ bird couerd vvith his fethers :
euen so these, & the like vvri-
ters, in small matters bevvrain-
eng great vvifedome, deserue
no lesse praise for their trauel,
than

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than others desire pleasure
and profite of their toile.

And therefore, well ad-
uised and prudent Reader,
vouchsafe *Synesius*, a most ler-
ned and ancient Bishop, the
reading: vvhom although
some vnskilfully (I feare) shal
condemne, yet you discreet-
lie (I hope) vvill commend.

Vera namq; & germana laus ”
eorum ab ore manat, qui omnia ”
suo modulo metiri norunt: spu- ”
ria verò & adulterina, quæ re- ”
rū vmbellas sectatur. For, that ”
is true & perfect praise, which ”
proceedeth from the mouth ”
of them, that haue skil to skan ”
all things in their ovvne kind: ”

as

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» as for such praise as seketh af-
» ter shadowes and fanfies, it
» is false and counterfeit.

VVith vvhich sentence I
conclude, in the behalfe of
mine Author, submitting his
trauell to the censure of the
sage, among whome, as all
wise heades deserue inroll-
ment, so I wish them vvifelie
to vveigh his vvordes,
vvhohath vvritten
this vvorke vpon
the vvarrant
of vvise-
dome.

*Thine for thy
pleasure and profite*

Abraham Fleming.



A pretie Paradoxe
pleasantlie painting out the
praise, profite, and prefer-
ment of Baldnesse, &c.

DION(a) with the Golden
tongue, wrote a Booke in
the praise and commen-
dation of frised and shoc-
ked haire, a Booke so wel stored with
plentie of good matter & gaie words,
that euerie balde pate must needs
be ashamed of him selfe, in conside-
ration of y^e worthinesse of that mans
worke. For whie, his whole dis-
course agreed with Nature: because
all and euerie one of vs, euen by the
inclination and drawing on of Na-
ture, couet to be faire, handsome,
and well fauoured: to the attaining
wherof, haire wel growen, is no flen-
der helpe, which euen Nature her
selfe hath appointed to spring and in-
crease

(a) This Dion, surnamed Golden tongue, was both a Rhetorician, and a Philosopher: his wonted fashion was to go abroad with a Lions skin ouer him, to the ende that he might be the more reuerenced among men. In processe of time he became so familiar wth Traian Caesar the Emperour, that he rode in the chariot of royaltie with the Emperour as his companion.

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crease with vs, as we our selues rise in age. When this ornament of haire decaieth and falleth away, it striketh sore torments into the heart. Whereupon I thought, that my lucke was to suffer farre more grieuous inconueniences, than the Atheniens did at the hands of Archidamus, in the cutting downe of the (b) trees of Acarnania. Presently vpon that conceit, I fell in opinion, that I was one of the vnseemelie Euboeans, of whom Homer reporteth, that being balde before, and haire behinde, they marched vnto Troie. Thus doubtfull of minde, and at defiance with destinie, as a fauourer of (c) Epicurus, I saide: What place is there left vnto diuine prouidence, seeing that all things fall out and happen to all men otherwise than they deserue, considering that their worthinesse would be well rewarded? And what offence haue I committed, that I should become so vnsauourie and vnswete a morsell vnto women kinde? If I were onely contemned and set light by of such women,

(b) Among all other discomforts, which Archidamus did to y Atheniens, it appeareth that he hewed downe their goodly woods and groues, least by them they might any way be succoured.

(c) This Epicurus denied Gods prouidence, affirming that the worlde was not gouerned thereby, &c.

in praise of Baldnesse.

women, as are neighbours and borderers hereabouts, I should be neuer a whit græued, considering that I keepe my concupiscences in such subiection, and my ranging lustes in such bondage, that I dare, for continencie & honestie, make challenge euen to (d) Bellerophon. But my mother which bare me, and my sisters which sucked of y^e same milke, what say they? Their wordes are these, that beautie and well fauourednesse standeth much vpon the haire. This is confirmed by the doing of Quene Parysatis, who restrained her kindnesse and loue from king Artaxerxes, when shee saue befoze her the amiable personage of Cyrus. But whiles I mused vpon this mischiese, I began to take stomach, and put reason in armes against my fighting affection, which giuing place by litle & litle, as vnable to encounter, I became well appeased. For against two, no not Hercules himself had strength sufficient, who when he was violently set vpon of (e) Cteaton, and Eury-

tas,

(d) *Antea* the wife of king *Pratus*, laicfore at *Bellerophon*, and vsed all alluring meanes, that she might, to haue carnall knowledge of him: but he hauing regard to his owne honestie, & to the kings honor, wth stood her incontinencie by his chastitie.

(e) These were the sonnes of *Neptunus* and *Moliona*; whom *Hercules* ouerthrew in a combate at *Olympus*, a hill in *Thessalia*.

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(f) This *Iolaus* was *Hercules* nephue, by whose helpe the heads of *Hydra* were cut off, & consumed in fire.

(g) A citie in *Greece*, where such as should trie masteries at *Olympus*, were admitted.

(h) *Vlysses*, notwithstanding that he felt in himselfe a dis-

tus, by priuie assaults wanted abilitie and force to withstand them; and had not *Iolaus* assisted him against *Hydra*, a fowle water Serpent, aided with the sea Crabbe, *Hercules* had not escaped death. As for me, in so much as I haue not (f) *Iolaus* to take my part, I am commanded to giue ouer all vnto *Dion*. But yet, when I enter league with reason, and deliberate with my selfe in this manner: O! of al bald pates thou art the most excellent, & worthiest to weare the golden spurres: thou art valiant and victorious in deede, which makest no account of calamities, but at great banquets and solemne feastes, when baldnesse is called in question, and demaundes made concerning high foreheads, steppest out & shewest thy selfe to the companie, as doing thy diligence to maintaine an honest seemeliness: I forbare *Dion* in his foolish fantasie, and in (g) *Pisa* (as the Proverbe is) I prepared my selfe for this present purpose. And as (h) *Vlysses* continued constant and patient,

not

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not storming at the wantonnesse and lasciuiousnesse of his maidens, nor violently rushing vpon them, as greedy of reuengement, notwithstanding they were merrie and pleasant with their Paramours: euen so will I behaue my selfe towarde Dion, and all his affections. To the intent therefore that I may not forget his long and gallant speeche, which is continually before mine eyes, I will rehearse part therof, and so proceede.

When I was risen vp early in the morning, and (after my common manner) had made my prayers to the gods, the next thing that I had to do, was to bestow some time and trauel in trimming of my haire. For, in the yeares of my minority, being vnder age, and but weake of bodie, I was not so wise as to haue regard vnto it, but let it growe disordered and intangled, like wolle vpon weathers backs: yea more sowle and filthie, than it is now fine and frilled. It appeared therefore wilde and rough to the eye, and could not be sundered in locks,

position to
wrath and
vengeaunce,
brideled him
selfe with pa-
tience, saing
to him selfe:

τέτλαδι δὴ
κράδην, καὶ κυρ-
τερον ἀλλόποτον
ἔτλυν, &c.

Heart hold out,
for thou hast
endured farre
greater griefes
than this, &c.
Homer O-
dyss. 20.

A Paradoxe

locks, noz parted for comelines, without tearing & renting from the scalp. Moued herebpon, I vndertooke to disperse the praise and commendation of such, as were delicate and nice about wearing of their haire, whereof, whosoeuer be not carefull, in keeping it in suche sort, I can terme them no better than dolts & dissards.

(i) It should seeme y their haire was meruellously curled, y it could kepe the bodkin fast whersoeuer it did sticke.

(k) It is a custome among the *Lacedemonians*, in aduertures of life and death to combe and trimme their haire.

He procéedeth to enter discourse of womanlike gallants, such as carrie in their bushie haire (i) an Iuorie bodkin, that when leasure and time serued, they might busie themselues in trimming the same: and of such also, as sleeping vpon the ground, bolster vp their heades in such sort, as they may at no hande touch the earth, hauing greater regard to the neatnesse of their haire, than to the sweetenesse of their sleepe. For sleepe maketh men clubbish and carelesse, but haire maketh them amiable and terrible. The (k) *Lacedemonians* (as it should seeme) were not negligent in this behalfe, of whome but poure three hundred being assembled in armes, and looking

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looking for the comming of king Darius to a scarce and furious conflict, set them selues a worke in the meane time about their haire, trimming and making the same handsome. Homer in this case vseth no small diligence and commendation, so often as he nameth the (1) Grecians. For he doeth not so often praise the eies, as though the beautie and well favourednes of Gallants consisted therein, as he doeth the haire. And though he commendeth Agamemnon for his black eies: yet notwithstanding he imparteth the same praise indifferently to other Grecians as well as him. But he commendeth Agamemnon by name for his hairie lockes, even as he doeth all other noble Gentlemen for the same propertie specially. He praiseth Achilles for his yelowie lockes, Menelaus for his Dzenge coloured haire, & Hector for his bright graie bush. Againe, what doeth he most commend: naie, what other thing doeth he praise in Euphorbus the Troiane, whome Menelaus slue,

(1) Homer
calleth them
ἰλιώτες
ἄχαιοι, Blacke
eied Grecians.

B. J.

but

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but onely his haire, vsing this kinde
of speeche for the setting forth of that
necessarie seemelinessse :

His ladie locks like to the Nymphes,
with bloud seemd rustie red,
With gold and siluer knotted vp,
to beautifie his hed.

The same Poet speaking of Vlysses,
whome Pallas made honourable, saith
thus :

Of her he did receiue long haire,
of iron colour verie faire.

Homer therefore is of opinion,
that the ornament of the haire, doeth
better beseme men than women.

For, in extolling the Goddesses, and
ascribing vnto euerie one of them
their particular praise, he medleth
not with their haire, but buildeth
their commendation vpon other
groundes : namelie, the partes and
members of their bodie, aiming at
their proportion and making. He call-
leth Venus, (m) Golden Venus, Ju-
no, (n) Buleied Iuno, Thetis, (o) Sil-
uerfooted Thetis. And setting out
Iupiter in his maiestie, he beginneth
with

(m) χρυσῶν
ἀσπερ δ' ἰνὸν.

(n) βούκλειον
ἰνὸν.

(o) ἀργυροπόδες
ἡ θεῖα.

Homer Iliad. 6.

in praise of Baldnesse.

with his haire, and calleth it heauenlie, vsing these wordes :

(p) Th'immortal king God Iupiter,
his heauenlie haire did shake,
Which made the starrie firmament,
to quiver and to quake.

(p) *Homer in
his Iliads.
lib. α.*

But I hearing this harmonie of Dions tuning, became a Prophet to my selfe, gathering by coniecturall reasons before hande, that it would fare with me, as with (q) Thrasymachus, namely to be put to shame & silence. Howbeit, this passion of minde hath but slender holde, when I trie Dions discourse by the touchstone of truth : whose whole oration consisteth vpon smooth words full of grauitie, but in effect it is nothing, for it wanteth pith and substance. If he had vnder- taken to commend baldnesse, as he hath attempted the contrarie, he had (no doubt) gotten him selfe greater credite, and purchased more praise. For, if so be that in a trifling thing, he be so well furnished, what shall a man thinke of him, if he had a weigh- tie matter in handling : For he ha-

b. ij. uing

(q) The allusion is to one *Thrasymachus*, who maintained, more impudently than learnedlie, that iustice is to be counted among euill things, and iniustice among good : which opinion of his, *Socrates* made him, with shame enough, to recant.

A Paradoxe

ming haire inough to make him com-
lie, and learning likewise to shewe
himself cunning, presumed to speake
his minde in the praise of shocked
haire. It maie be, he is one of those
which carrie about them an instru-
ment of their vanitie, namely a
bodkine, therewith at due leasure to
trimme their flagging lockes.

Forso much therefore as I haue
the more excellent cause to defend,
notwithstanding my cunning be not
counteruaileable vnto Dions, whie
should I not make readie my selfe,
according to the equitie of my cause,
to praise Baldpates, and to dispraise
such as are loaden with hairie lockes?
And for entrance into my matter, I
neede no curious or vehement begin-
ning, which I am content to leaue
vnto (r) Oratours, as properly perti-
nent to their earnest cases, wherewith
they geue strength to their present
purpose, arming it (as it were) a-
gainst the aduersarie, as the shippes
(called men of warre) are prepared
against the enimie. Neither will I
take

(r) Whose
manner it is
to vse some
plausible præ-
amble, or præ-
face, thereby
to wind them
selues into
the admirati-
on of their
auditors.

in praise of Baldnesse.

take vnto me for a president, Musicians or Minstrels, whose manner is in trial of excellencie, either for praise or pension, nimble to finger, and run ouer to and fro, the strings of their Lute, Citerne, Harpe, or other melodious instrument whatsoeuer: as though there rested not a further prooue of cunning.

Dion thus beginneth. When I was risen vp earlie in the morning, &c. He doth not commend such bushe hairie fellows, as in deede he ought. It is the point of an Orator, one while to delight his hearers, another while to amaze them, and set them a wondering, which things although (f) I cannot compasse, as wanting that measure of knowledge (and yet not vtterlie destitute:) with that litle which I haue neuerthelesse, I will doe mine endeouour, as one not trained vp, nor practised in the Art of Rhetorike, but as a husbandman, or rude countrie clowne, brought vp at home, and exercised at plough & cart, digging and deluing, grafting and
b. iij. planting,

(f) This τῆς ὑποφροσύνης, or modestie of minde, when a man doeth not thinke too well of himselfe, is a most commendable vertue.

A paradoxe

(t) Not that he wanted cunning or knowledge: but note rather herein his humilitie.

(u) For the Phrygian fashion of sounding their wordes, is more stirring, wherwith Timotheus the musician moued king Alexander oftentimes to make warre: as for the Dorian sounding of wordes, that is more milde,

planting, keeping of cattel. &c, so that with the spade & hedge bill, the pitchfork and plough handle, in sted of penne, inke, and paper, my hands are growne hard, & my fingers woone. For we will not varie from the custome of our countrie. (c) Neither wil I begin with smooth and delicate words, but according to my countrie fashion, as plaine as a packstaffe: for that doeth like me best. Assisted therfore with the goodnesse of the cause, I wil set foote in feild, and enter combat: framing my tongue rather to reuenging than reasoning: that is to saie, not vttering my words after the (u) Dorian manner, but after the Phrygian fashion. For the matter which I haue in hand requireth earnestnesse, & must haue a good heart, and a full mouth.

We therfore thus determine and saie: That a balde pate, of all other, hath least cause to be ashamed. For whie, having a smooth head, and a thinne: he hath wisdome enoughe both for him selfe & his frend. Such

in praise of Baldnesse.

a one doth Homer report Achilles to be: who tare his haire from his head, as esteeming it naughtes worth, because he was content to part from it him selfe, to bestow it vpon a(x) dead cozse: and to burie it with the bodie of his freend. For, what is the haire, but a certeine thing voide of life, yea a dead thing, belonging to the partes of the bodie indued with sense and feeling: Beastes therfore which are farre from vnderstanding and reason, haue all their bodie ouergrowne with haire: but man, for that he is partaker of a more excellent estate of life, appeareth more naked and bare, but lesse hairie. And to the ende he might not keepe companie with other creatures, his haire groweth not euerie where: but scatteringlie here and there. Wherby it commieth to passe, that howe much the lesse haire any one hath about his bodie: so much the more doeth he excell other, euen as farre as a man is to be preferred befoze a beast.

And as man of all other liuing

b. iij.

crea-

(x) Howe deuoutly Achilles dealt with the dead bodie of Patroclus, cutting off his owne haire, & burning it in the fire, Homer reporteth in the last booke saue one of his *Iliads*.

A Paradoxe

(y) Hereof commeth the common Pro-uerbe, *As simple as a sheepe*, when we will note anie one that wanteth wit & discretion, or other wise an innocent.

(z) *Plato* (as I take it) meaneth by these two horses, Reason and Affection, which drawe the mindes of men contrariwaies, euen as they are of force one aboue the other. Reade him in *Phaedrus*, touching this matter.

creatures is the smoothest, and the wisest: euen so (y) a sheepe of all liuing things, is the foolishest, because there is no part of her bodie without haire. For what haire is to other beastes, that is woll to the sheepe. Herevpon it followeth, that the hauing of haire biddeth battell vnto wisdom and discretion. For they will not be together at any hand. Such dogs as haue smooth eares and bellies, are most fit for y game: but rough curre, which haue more haire than heart, as they are rashe and hastie, so they are sone dashed: it is greater vantage to the huntsman, that such houndes were kept awaie, than appointed for the game, least in medling they marre all.

(z) *Plato* speaking of the two horses, which the soule (as a waineman) driueth and directeth, calleth that a craftie, a stoute, and a stubberne stallion, which by reason of haire ouergrowing his eares, waxeth dumbe, and hath lost his hearing. Which must needs be so, as he in processe of time

in praise of Baldnesse.

time shall become blind, who is full of haire about that part, which preserueth the sight. Nature cannot agree with this, that vile & contemptible things should be ioynd in fellowship with precious and excellent things. The five senses are precious things, and those partes whereby all liuing creatures haue life and feeling, are excellent things: among all which, the sight is the quickest, the lipest, the most necessarie, and (you knowe) the eies haue their smoothnesse and baldnesse. That therefore which in man is of this kinde, deserueth most honour. So it followeth in conclusion, that the verie best things are bald. For we shewed a little before, that man is so much more excellent than anie other creature, by how much he hath the lesse haire.

Seeing therefore man is a liuing soule, and a most excellent creature: I saie that such as by Fortune haue lost their haire, and are become bald, must and ought to haue preferment aboue the rest. Herevpon Diogenes, Socra-

A Paradoxe

(a) This *Apollonius* let his haire growe about his shoulders in length, & he was such a seducer of men, that among other honours done to him vnmeeete for a mortall man, *Alexander* the Emperour, and sonne of *Mamma*, worshipped him for a God, placing his image betweene the image of *Abraham* and *Christ*, in his closet.

Socrates, Plato, and a world of wise men, incomparable for knowledge, learning, utterance and iudgement, are painted with balde pates. Let not (a) *Apollonius Tyanicus* with his haire lockes scoffe at our speeche, neither let anie other seducer, whatsoeuer he be, contemne our sayings. For, vnlesse this kind of coggers had not shocked haire, the ignozant multitude could not so lightlie be blinded with their iugglings. The black art or science (as they terme it) is no wisedome, but a wilie working of wonders: it is no knowledge, but a certein counterfet shew of cunning. For prudent lawemakers counte wisedome most honourable, and against witches, sozcerers, coniurers, and such like, they maintaine executioners. We saie therfore in trueth, turne it as you list, he that is wise, the verie same is bald: and if he be not bald, surelie he is not wise.

In like manner it falleth out in diuine affaires, that is, in things belonging to the supernall Gods.

(b) For

in praise of Baldnesse.

(b) For in celebrating of Bacchus solemnities, they to whom the charge therof was committed, were al ouer growne with haire: but the yonger Satires, who had about their heads, garlands of Vine tree leaues, were most reuelling & outragious. Now, in such a hurle burlie as it were of Drunkards and Bedlems, bald(c) Silenus bare principall rule: which was done, not without the great care of Iupiter: that a Baldpate, endued with wisdom and sobernesse, should be fosterfather vnto Bacchus, least through his naturall inclination to wine bibbing, he become madde, and so falling into an extremitie of lunacie, outface his father Iupiter, and deny him all dutifull obedience.

Socrates, among all other good properties, being possessed with the spirit of modestie, and marvellous sparing to spread his owne praise: reioyced notwithstanding, and boasted of himselfe, that he was like to balde (d) Silenus. For the head is the castell of knowledge, and wisdom. This com

(b) These festiualles were kept and holden at *Athens*, when winter wore awaie, and the weather waxed warme.

(c) This *Silenus*, being an ancient Satire, was tutor and guide to *Bacchus*, and was ring leader to all the rest of the Satires.

(d) To whose images, *Alcibiades* compared *Socrates*, for that as the grauers of the cut them cunningly, in outward shew homelie: but inwardly, their cases, wherein

A Paradoxe

they were kept, being opened, they seemed diuine and heauenly: eue so *Socrates* outwardly, appearing but a simple man, inwardly notwithstanding, was another manner of fellowe than he was taken to be.

comparison is not perceiueable to the vnskillful. Bushie haire is a beautie vnto youth, in whome wisdom is not yet growne to her flowre: but when age is come vpon vs, which breedeth in vs vnderstanding and experience: what meane we (olde dotting foles) to be proud of our haire lockes? If an old fellowe be curious & delicate in trimming of his haire: surelie he is bzainesicke.

The case therefore standeth thus, that haire and witte will not drawe vnder one yoke: but are like affected one to another, as light and darknesse, whereof the ones departure, is the cause of the others succession: that is, the one must needes be absent, or else the other cannot be present. Will you haue the cause of this contrarietie laide open before your eies? Of all things, haire, as it is simplie the basest, & of least account: so is it most subiect vnto change and alteration. In vnperfect creatures it doeth overcome, and beare a certein swaie: but in perfect and excellent bodies

in praise of Baldnesse.

bodies, it hath no such force, but fa-
leth off and consumeth awaie. Doe
but call to your consideration the
trees of the earth, whose ende is to
yeelde and bring forth fruite. In the
Spring time what gaie shewes doe
they make, what variable colours
doe they beare in their blossomes,
with what beautifull branenesse are
they garnished? They haue their
blossoms, their buds, their leaues, &c.
all which (when the fruite commeth
to ripenesse, whereof those are but
certeine foetokens) ware drie, wi-
ther awaie, and turne to nothing.
For that which is perfect in it selfe,
needeth no beautifieng: and a thing
is then said to be perfect, when there
is to be seene in it, the appearance of
another seede.

Moreover, (e) Eleusis doeth cele-
brate the solemnities of Ceres, called
Anacalypteria. Againe, the minde of
man, forsomuch as it is the most ex-
cellent of all seedes, which descend
from aboue, and hath his mansion or
dwelling house in the head, the fruite
whereof

(e) A citie in
Greece, the
people where-
of, in celebra-
ting the festi-
uals of Ceres,
called *Ana-
calypteria*,
which are
kept at such
time as the
frutes of the
earth appeare
in their ripe-
nesse, are
bald & bare
headed.

A Paradoxe

whereof is substantiall vnderstanding, it comforteth and reuineth the head to haue faire haire, which is (as a man would saie) but buddes and blossomes. And as befoze the fall of the leafe, the fruite is not come to full perfection: no moze is vnderstanding settled in the head, vntill suche time as all superfluities are fanned awaie. When therfore you see a baldpate, suppose streight way that the fruite there hath attained perfect ripenesse, and made the head a garner to preserve it: yea, you maie boldly gesse, that such a head is the Temple of God. The festiuallles therfore of Ceres, as wisemen would haue them named, were also called (f) Epibateria, because of the ascending of the minde vp to the contemplation of heauenlie things. Which festiualls, contrariwise, are termed of the simpler sort Anacalypteria, because that in celebrating of the same, the assemblie were bald & bareheaded: thus imagined the multitude. For he which beginneth to be bald, hath

(f) In english, *Ascending*: because the mindes of them that were occupied therein, were lifted vp aloft.

in praise of Baldnesse.

hath entred holie orders, and is instructed and taught from aboue the mysteries of the highest God.

And as Pomegranates, and walnuttres are naught which die in their shels: so are al heads starke naught, which want the heauenlie fruite of witte, being ouergrowne with the superfluous mosse of a dead thing.

(g) The Priests of Aegypt bled of custome to keepe their eie liddes voide from haire. Whereby although they seemed in shew to be but fooles: yet notwithstanding they were the wisest men in the world. For it is a common Proverb, that The Aegyptians excell in wisdom. For there ought to be no agrément betwene things everlasting, and things corruptible. The bald pate hath a kinde of naturall acquaintance with God. Now Sir, whether God be bald, or not: that is counsell to vs. Of this I am assured, that the things which are next vnto God, are the Spheres of the heauens, and they are balde: in like manner are the starres. The Heauen

(g) The Aegyptians shaued their bodies all ouer, to the ende that no vermine or other filthinesse maie breede about them, when they are busie about the seruice of their Gods.

A Paradoxe

Heauen it selfe appeareth balde in our sight: in the praise whereof what so euer we can saie, the same maie well serue to commend baldnesse.

And although Homer the Poet, & Phidias the Painter, giue Iupiter such (h) long shocked haire flagging about his shoulders, as that with the wagging thereof he maketh the be-
rie firmament to quake and trem-
ble: yet notwithstanding what a Iu-
piter is in heauen, we are not nowe
to learne. Whether there be besides
him, another visible Iupiter, consi-
sting of soule and bodie, members
and limmes, &c. it passeth my skill to
conceiue. But if there be such a one,
let him be so good as to stoupe: for
there is one aboue, whose maiestie is
vnerpresseable. But y there is such
a Iupiter, whose hairie lockes make
him so wonderfull, who affirmes it,
but the Poet, and the Painter, men
so farre from setting out trueth in
her nakednesse, that they delight
wholie in the flattering colours of
falshood and lies: (i) They are phan-
tasticall

(h) He allu-
deth to the
wordes of
Homer, in the
first of his
Iliads, μέγαν
δ' ἰλέλιξεν
ἄλυμπον, that
is to saie, Iupi-
ter shooke
heauen.

(i) Poets and
painters haue
a quicker eie
to their owne
priuate praise
than to the
setting out of
trueth in her
kind.

in praise of Baldnesse.

tastlicall bragging fellows, & what
soever they doe, they doe it for their
owne vaine glorie, & not for truthe
sake.

The ignorant sort imagine that
busbie haire maketh men honoura-
ble: and at all externall or outward
things, if they be gaie and rare, the
rude multitude doe wonder. Crea-
tures hauing outward haire, it is to
them in sted of outward goodes. In
place of the Mind: Nature, yea va-
riable Fortune hath the haire at
commandement. The giftes there-
fore of Nature and Fortune, are
supposed of the vnskilfull commo-
naltie, to be (as it were) bridges to
blessednesse. He which either writeth
or speaketh to the vnlearned peo-
ple, necessarie it is, that he get their
good opinion: yea, he must inuent and
deuise, reason and discourse of such
matters, as the people like well of,
and allow. The vnlearned and vn-
taught multitude are fauourers of
absurd opinions: whereby it com-
meth to passe, that if anie one pre-

A Paradoxe

(k) He alludeth to *Socrates*, who was condemned to drink poison, when he was accused of *Anytus*, and *Melytus*, that he thought scarce well of the *Atheniens* Gods.

(l) A bird in *Aegypt* cole black, which deuoureth much noisome and venomous vermine. *Cicero* speaketh of them somewhat largely, lib. 2. *De natura Deorum*.

same to bring in a thing contrarie to common custome, he must needes (k) drinke poison: this punishment cannot be auoided. Unto what torments (thinke you) would the *Gracians* haue condemned *Homer*, if those things which he spake of *Iupiter* had bene consonant and answerable to the trueth?

The *Egyptians*, and speciallie the *Wise men* and *Prophetes*, put not men of occupation in trust with the making of the images of their Gods: but looke what baggage chanceth to fall from the greedie *Hawke* and rauenous (l) *Ibis* billes, therewith they deceiue the people in the *Churche* porch, whiles they themselves being in the *Chauncell*, hide their sacrifices, and procéde in their solemnities in the closettes of their Gods, where certeine round boxes are kept shutte, whereof if the people shoulde haue but a glimpse, it were as much as the *Sacrificers* liues were worth: or else they shew vnto them *Æsculapius* with his bald pate, although the

Gracians

in praise of Baldnesse.

Græcians haue him hairie lockt in
(m)Epidaurus, but they neglected the
searching out of the truth. The E-
gyptians maintaine the art of in-
chantment towards their Gods, and
they speake by certeine signes and
figures in their tongue.

(m)Epidaurus,
a citie in Pello-
ponnesus, where
in was built
the famous
temple of
Aesculapius.

Now, if you saie that a blasing
starre is a hairie starre, it resteth to
be proued first that it is a starre in
deede: but doubtlesse it is no starre,
although it be termed so amisse: nei-
ther doeth it continue aboue foure
daies, and then consumeth awaie by
litle and litle. But suppose it were a
starre, and consider what a mischæ-
uous and euill thing the haire thereof
is, which bringeth decaie euen to the
starre it selfe (if it be a starre:) besides
innumerable miseries whereof it is
a fozetoken, all which I passe ouer in
this place. Haue we euer read that
anie good starre wasted to nothing?
But this starre with crisped haire
vanisheth, and the substance thereof
dieth.

Seeing then that all celestiall bo-

c. y. dies

A Paradoxe

(n) The round figure which keepeth in it selfe an euen proportion: of this figure is the Heauen, &c. His meaning is, that if the outgrowings of the haire were shauen awaie, the head woulde haue a resemblance of that perfect figure.

dies are blessed, and therewith also (n) the sphericall figure: I woulde wish that both I my selfe, & all my frendes, were indued with that good thing, that we maie be like Gods. Looke what things are like the true God, we maie boldlie cal them faire, beautifull, & amiable. But you will saie, it is a fond thing, yea repugnant to reason, that we should attribute vnto baldnes such honour, as to giue it diuine names, and heauenlie praises: considering that it hath no likeness or agreement with things celestiall. But we being disposed to speake well by, & to please baldpates, say, they are certeine litle Moones: neither know I what may be applied vnto them more deseruedly, or more peculiarly. For first of all it appeareth with two hornes, then it entreth into the quarter, afterwards it sheweth more than halfe, and lastly ariseth the full Moone. So it fareth with baldpates, who are (as it were) full Moones, or rather Sunnes, because they diminish not, but keeping continu-

in praise of Baldnesse.

continually their full compasse of roundnesse, giue light vnto other starres in the skies.

We reade of the (o) wanton wooers with whome Vlysses had to deale, after his returne from his long trauel, how he being a baldpate, made a slaughter of aboue a hundred hairie lockt ponkers with his owne hands, hauing none other helpe. Baldnesse therfore is an excellent thing: for it hath light in it selfe, & it giueth light vnto others. The cause of this brightnesse is baldnesse and smoothnesse. At what time we goe to the better, at the same time we depart from the worser. Life and light being two of the best companions, are contrarie to death and darknesse. And if so be that brightnesse haue nakednesse, & yet beautifieth: darknesse vndoubtedly hauing hairnesse, of necessitie befeemeth. But you saie that haire is a natural shadow, such as the praises whereof the Poet Archilochus describeth in the person of an harlot, saying:

(o) Among the rest, *Melanthus* is mentioned in this manner,

τὼ δ' ἀπ' ἱταί
ξανδ' ἰδέτω,
&c. They flie upon him, they catch him by the cocks comb, and holde him fast by the hairie lockes. *Hom. Odyss. x.*

c. iij. Her

A Paradoxe

Her neck & shoulders darkened were
with shadow of her brodered here.
And as for shadow, what is it else but
darknesse? The night is the greatest
shadow of all shadowes, proceeding
from the earth, which in deede stop-
peth the Sunne beames. Woods &
Groves, because they are dimme
and darke, notwithstanding their
pleasantnesse, are destitute of light,
euen at noone daie. Light, for so much
as it is the proper goods of the Gods,
is heauenlie, and therefore is to be
ascribed vnto heauenlie thinges.
Wherevpon when manie yeld their
heads to the Barbarus scissers & rai-
sor, to be shorne and shauen, y there-
by they might recouer and preserue
their health, which of al things is the
most excellent, being in deede hea-
uenlie, it falleth out, that they are no
sooner bald, but by and by they are
safe from sicknesse, which otherwise
they might haue sustained. (p) The
rheume leaueth them, deafnesse for-
saketh them, blacriednesse biddeth
farewell vnto them: and a multitude
of

(p) A reason
drawne from
health, where-
by *Synesius* per-
suadeth bald-
nesse to be ve-
rie commodi-
ous and good.

in praise of Baldnesse.

of other maladies, which procéde & issue from the head, vanish awaie: all which proue sufficientlie, what a worthe and notable thing it is, to be bald and without haire.

To the heade, as to a Castell or Tower, the strings or ropes of diseased are tied, & hang downe through the rest of the bodie. If anie be bald, then is he healthfull: yea, he beareth about with him, the image of bald (q) Aesculapius of Aegypt, of whome he is a liuelie representation and patterne. He that intendeth to recouer and preserve health, let him addresse him selfe to be like the first finder and inuenter of Physicke. The skull abiding bare, and suffering the heate of the Sunne, & the rage of tempestes, in short time changeth from bone to iron: and thereby is set free from the assault or daunger of anie sicknesse. And as the speares of the mountain, are much more excellent than those of the fennes: euen so a bald & smooth skonse, is to be preferred by manie degrees, before a shocking frilled hai-

(q) This Aesculapius was the first finder out of Physicke, and was bald: whome diuers people adored & honoured as a God.

A Paradoxe

rie head.

(r) Chiron was Achilles Maister, and made him a speare of Ash, which grew vpon the mountaine Pelius, this speare none coulde handle but onlie Achilles, as Homer saith, *ἀλλὰ μιν ὅς τις αὖτο πῆλαι ἀχίλλεος, &c.* Achilles onelie had skill to handle it, &c.

(r) Chiron, not without good cause, cut Achilles speare out of the mountaine Pelius, where it grew, and not out of anie lowe lande or dowlne. A hairie head maie be compared to trees growing in fennes: for as they, so this is nourished and fostered in the shadow, and therefore unfit to come in place, where there is anie warre or daungerous tumult. About Arabia towardes Aegypt, in a conflict betwene Cambyfes and Psammenitus, there was a sore slaughter made of both their souldiers: for the putting apart of whose carcasses, (the dead bodies lieng mingled one with another) they had none other marke whereby to knowe them, than their heads: and where they were slaine, there they were buried. Now they were discerned by this token. The heads of the Medes are thinne, tender, and not able to abide the bitter brunts of warre, yea so soft they are, that a stones cast is able to bruse and breake them. Contrariwise, y heads of

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of the Aegyptians and Aethiopians are thicke, hard, and tough: so that it had neede be a sharpe & shreud stone that must make them smart. What was the cause of this difference: The Medes doe weare thicke couerings vpon their heads: but the Aegyptians are brought and trained vp in the scortching Sunne shine. (f) If this will not bzeede in you beleefe, then heare what I shall tell you. Giue a Scythian a hard blow on the head, he dieth by and by therevpon: strike the Mede, he complaineth not of paine.

(f) *Synesius* proueth his reason by example of experience and triall.

Dion telleth a tale of certcine games called (t) Hieromenia, at the celebrating whereof, an odde fellow hauing a bald pate, suffered a Kam to runne full butte against it with his hoznes. This fellowes vse was, to get him day by day to the Barbaras, and after his shauing, to haue hotte pitche polvzed vpon his pate. The Megarenfes would stand in neede of flaggons, if they should hitte them against such a stonie skonse, wherevnto potshardes oftentimes sticke fast, and

(t) Which were solemnlie kept y first day of euerie moneth, or of euerie newe moone. They may be called in English, The feastes of the newe moones.

A Paradoxe

(v) *Synesius* answereth \bar{y} objection of *Dion*, affirming (as *Pindarus* \bar{y} Poet saith) that need and hunger will make a man do that which is against honestie: againe, he saith that the deede of one priuate man, ought not to turne to the blame of a whole companie.

and make it harder. (v) This was *Pindarus* wish or request, \bar{y} hauing enough to serue our turne at home, we might sit in the Theatre, beholding & hearing such things as were said and done. And if so be that this failed, yet desireth he thus much, namely, the suffering of many miseries, rather than to fall into the extremitie of all euilles, euen impouerishment and famishment. For they that are driuen to distresse, being destitute of succour, are compelled to lead the life of *Plaiers*, to strippe themselves naked vpon a stage, to bewray their exceeding follie and madnesse, to iuggle them selues into sundrie shapes, and to become gazing stocks to the whole multitude, &c.

Dion supposing haire more handsome for men, than for women, speaketh against him selfe, and tumbleth out flat contraries. For how shoulde we attribute that to strong men, which when they haue, maketh them weake? Furthermore, it was decreed by lawe, that men shoulde not alwaies

in praise of Baldnesse.

wales hauehaire. For the (x) Lacedemonians, after y^e strife about a parcel of land, called Thyrea field, which they, being on the surer side, had in possession: and the Argiues befoze the same variance, both of them suffered their haire to growe. As for women of all ages, and all quarters of the world, because it hath bene, and is a great ornament vnto them, they make much of their hairie lockes, they combe, they sponge, and they trimme them with no smal care and diligence: neither hath it bene heard, that any woman hath suffered her head to be shauen with a raisor: and as for any of that sere, there hath not bene seene any one, time out of mind, hauing a bald pate. But if they chance to be bald, or otherwise to haue scant of haire, that is to be imputed vnto sicknesse: for sicknesse is a cause of baldnesse. Name me anie one man, that hauing liued out his full age, hath not bene bald. Baldnesse therefore is the end of nature, which end euery one hath not y^e gift to attaine.

The

(x) This field fell to y^e Lacedemonians by law of armes: after which time the Argiues sustaining the losse, vowed baldnesse, till they had recovered Thyrea field againe. The Lacedemonians contrariwise, enacted by law, the wearing of long haire, which before they neglected.

A Paradoxe

(y) *Herodotus* in his seventh booke of histories, called *Polymnia*, setteth out this Stratageme at large.

(z) Reade *Quintus Curtius*, writing of the feares of armes, which *Alexander* & *Darius* did.

(a) A countrie in *Persia*, where the mightie power of *Darius* was vanquished.

The (y) *Lacedæmonians* incamping in *Thermopyle*, and looking for the comming of the enimie, exercised themselves, in the meane space, in trimming and dressing their haire: but though in this they thought themselves iollie fellows, yet notwithstanding not one of them was partaker of victorie. The haire is a dead and senselesse superfluitie, & in dead things they haue their nourishment. The *Aegyptians* shauing off the hair of their dead bodies, euen to the very stumps: founde notwithstanding their haire growne againe, and their beardes shot out in length the yeare next following. *Dion* passeth ouer with silence, those valiant *Græcians*, which got the conquest. He maketh no mention of those that went on warrefare with (z) *Alexander*, and fealt y force of *Darius* to their smart, the *Lacedæmonians* alone plaging them: in which skirmish or encounter they perceiued what a fowle discomfortie and inconuenience, the souldiers at (a) *Arbela*, in a battell there

in praise of Baldnesse.

there fought, sustained: who when they were shaven, and disburthened of that combersome superfluitie, Fortune was so favourable vnto them, that they endured the furie of the conflict.

Ptolomeus the Sonne of Lagus, was present at a combate fought betwene a Macedonian, and a Persian, wherein, at the beginning of the encounter, the Macedonian laie so sore at the Persian, that he went to the worst. But the Persian, casting his weapon one way, and his target another, got within the reach of his enimie, and catching fast holde of his beard and haire, laide him along vpon the ground, and slue him. (b) The Persians seeing this, as their Countreman had done before, so did they, not neglecting so good an advantage. For it grewe to be common through out all the Persian armie, yea it was to them all an infallible rule, that if they might come within the Macedonians, and laie holde vpon their haire, it was as much as they required

(b) The example of one priuate man followed of a mightie and populous armie, to their great advantage, fame, & renowne.

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red towarde the obtaining of the conquest. Hereupon it came to passe, that such souldiers in Alexanders hoast, as were bald, endured the whole force of the conflict, and bare the burthen of the battell: Alexander himselfe, being glad to put off his armour, and warrelike furniture, fled with shame enough out of Cilicia. Afterwards when he had caused his hoast to be conducted out of the enemies reach, and had paused a space, he perswaded the Macedonians to shauē off their haire, of which hindrance when they were eased, he returned with a fresh power, took courage, gaue assault to the Persians, encountered with them valiantly, and triumphed ouer them victoriously.

(c) If not terrible to their enemies, then amiable to their louers: such will seldom be proued stout soldiers.

(c) A bushie beard therfore, & shoked haire, make not men seeme terrible, vnlesse peraduenture vnto fearefull infants, in whose sight they appeere like Robin good fellows, or Hobgoblins.

How then are the enemies terrified? When there is a strong bright helmet

in praise of Baldnesse.

helmet vpon the heade, which (to
speake plainly and to the purpose)
is nothing else but an armed skull: it
is that wherewith the enimie is ter-
rified. And if it so fall out, that for
ornamentes sake, any one, or more,
beautifie their headpæce, with the
haire of a horsemaine, considering
that vsually it hangeth behinde, this
is no hinderance at all vnto bald-
nesse. If Achilles (as Dion reporteth)
had long haire, it was in the heat
and flower of his youth, when his
minde was prone and inclinable to
anger. (d) His head was wilde with
haire, and his minde was wood with
wrath. But as (for Achilles sake) we
commende not anger in the minde:
so doe we not (for his sake) praise bu-
shie haire vpon the heade: and yet
Achilles did set so little store by his
louelie lockes, that he was content to
let (e) Patroclus father them. Dion
doth not rehearse the wordes of Ho-
mer truly, but applieng the verse
to his purpose, falsifieth the Poet.
Whose saieng is this.

(d) Of such
speaketh the
common pro-
uerbe; More
hair than wit.

(e) For he cut
them off, and
cast them into
the fire, to be
burnt with
the bodie of
Patroclus.

Be-

A Paradoxe

Behinde Achilles backe did stand
A Goddesse passing faire,
And plucked with hir heavenly hand
his yellowe coloured haire.

Wheras indæde the Poets wordes
lie in this order.

Downe Pallas came, in nothing slack,
that Iunos grace becsought,
And standing at Achilles back,
his haire behinde she caught.

Out of which speech of the Poet, his
meaning may be coniectured to be
this, that Achilles baldnesse (f) at that
time tooke beginning. Aristoxenus
reporteth of Socrates, that he was
quicklie kindled to anger, euen by
nature: and not onely to anger, but
also to other euill and lewd vices:
but marke this by the way, he was
not then bald. Afterwardes, when he
grew to be five and twentie yeares
of age, Zeno and Parmenides the
Philosophers comming to Athens,
to see the festiuall solemnities of five
daies continuance, called (g) Pana-
thænea, kept in the honour of the
Goddesse Pallas, he turned ouer a
newe

(f) Because his
haire failed
before, and
grew all be-
hinde: as it
should seeme
by the Poets
manner of
speaking.

(g) The Festi-
ualles of Mi-
nerua, which
lasted five
whole daies,
with great
solemnitie:
these festiualls
in Latine are
called *Quin-
quatria*.

in praise of Baldnesse.

newe lease, and learned another lesson.

(h) Hector vpbzaided his Brother Paris, for the womanly trimming of his haire: whereby it appeareth, what resemblance, or rather aliance there is betwixt baldnesse, and wisdom. Moreover, the verse of Homer, which Dion repeateth concerning Hector, is mangled: neither is any such verse founde in that Poet. For I thinke that Iupiter himselfe, shoulde hardlie haue a place in his workes, in that respect. If Menelaus had yellowe haire, yet notwithstanding we gather not thereby, that he had bushie locks, neither did his commendation depend vpon his haire: but the Poet described the whole personage of Menelaus, by naming one part. Dion lacking matter to whet his wits withall, supposeth that the praise of his haire, and the praise of his person are all one, without difference.

When Iuno desired the carnall companie of Iupiter, and longed to lie with him, among all other light al-

D. j. lure,

(h) As is to be seene in Homers Iliads, lib. 7. To whose wordes, Philostratus assenting saith: διελίχθητο δὲ πρὸς τὸν πάριον, ὥς δὲ ἑλόν κ' ἤπειο τῷ κοσμεῖσθαι: That is, He chid and tooke vp Paris, as one fearefull and too much giuen to nicenesse.

A paradoxe

(i) *Homer* affirmeth it in his *Iliads*, *Lib.* 14. where he shewing the shiftes that *Iuno* vsed, to flatter *Iupiter*, saith of her: *ἰδὲ χαίλας πε-
ξαμένην χερσὶ
πλόγγαμος ἰ-
πλεξέει φαεινούς*
that is to saie:
*When she com-
bed her haire,
she folded up
her lockes very
cunninglie.*

lurements to make her self amiable,
(i) the trimming of her haire was a
p2incipall. I confirme not my mat-
ter with lies, as *Dion* doth. I allowe
not, that anie hairie thing shoulde
haue a dwelling place in heauen. In
the *Starres* there is nothing to be
founde that smelleth of *Venus*. As
for *Iupiters* haire, I saie the *Poet*
spake after that sort, for the capacitie
of the people, whose ignorance must
be helped by demonstrations. *Dion*,
in all his discourse, concludeth not
that haire is a good thing to them that
haue it : nor that it is an euill thing
to them that haue it not. Our trea-
tise contrariwise searcheth out the
verie secret properties of thinges,
and findeth by reason, that baldnesse
is excellent, that it is heauenlie, that
it is the ende of spature, that it is the
thing whereby we attaine heauenlie
wisedome, and that it purchaseth
to them, which haue it, the possession
of innumerable benefits, as well of
the bodie as of the minde. Whereas
indeede bushie haire, in steede of com-
modities,

in praise of Baldnesse.

modities, bringeth inconueniencies,
and namelie, likenesse vnto beastes.

For haire, being but an excrement,
or needelesse thing, the toies of Pa-
ture, and reliques of an vnperfect
stufte: besides that, being common to
beastes, putteth them in minde,
whose lot is to haue it, of their brutish
nature, and of all things contrarie
to that which is diuine.

Of this stampe are adulterers,
and lasciuious liuers. Homer was of
opinion, (k) that violatours, or rauis-
hers of Virgins, were semblable
giuen to haue their haire delicatelie
trimmed, as wanton women to the
colouring, counterfaiting, frissing,
and lateng out of their locks, which
is a readie helpe to make them har-
lots. And surely the Poet spake but
the truth. For take me such a one,
whose delight is in this vaine nice-
nesse, and it is a hazard if he or she be
not lewd of life. These are the ring-
leaders to all villanie, who haue laide
their honestie to pledge, neuer mind-
ing to redeeme it: a kinde of people
D. ij. giuen

(k) The mis-
chiefes which
followe that
vanitie, in ei-
ther sexe, are
like: for ther-
vpon insueth
shipwracke
of honestie,
and other
villanies.

A Paradoxe

giuen to the spoile, voide of hope,
without grace, destitute of truethe, &c.
Some lustie yonger, whose beautie
hath bred in him extreame boldnesse,
hath the face to entice and carie whi-
ther he will, both by sea and by land,
mens wiues, and daughters, with-
out remorse of conscience: they haue
the cast to conuey them to this cor-
ner & to that, there is no darknesse to
faile them in their knauerie. The
sillie weake soule, thus kept like a
captiue, doing seruice with her bodie
to a whozechunter, hath her minde
perhappes vpon her husbände. The
whozechunter with his harlots haire,
& minionlike maners, inchaunteth
the womans wits, whereby it falleth
out, that the husband loseth his wife
foreuer, hauing no hope of recouerie.
This bushie haire, with the like yoke
fellowes, haue bene the ouerthrowe
of manie a populous Citie. What
other cause was there that Asia and
Europa were in armes, but adul-
terie? What other thing set the
Gracians on fire, to destroie the

(1) Citie

in praise of Baldnesse.

(l) Citie of Priamus, but adulterie :

There is yet a mischief much
worse than that of Paris, wherewith
(m) Clithenes, (n) Timarchus, and all
those are impoisoned, which blaso-
ning their beautie, solde themselves
for salarie & wages to commit filthie
lewdnesse : & if they all, at all times,
did not for mony, make an exchange
of their honestie : yet they spared not
to doe it, for the satisfieng of their ab-
hominable pleasure . To be at a
worde, such as so deintilie doe dresse
their crisped skonse : what are
they but effeminate fellows, wo-
manlike wantons, and hucksters of
their owne honestie : For what doe
they else but traine customers unto
them : And he thinketh best of him-
selfe, that can come nerest to women
in nicenesse, whereby fauour is ob-
teined. Now Sir, they that are of the
Goddesse Cotys religion, other iudg-
ment than this shall not preuaile a-
gainst them. Let them counterfaite
their haire often, let them friske and
crispe it often, let them tie it vp in

d. ij.

locks

(l) He mea-
neth Troie,
whereof Pri-
amus was king:
whote Sonne
Paris, through
the helpe of
Venus, with
whom he was
in fauour, for
preferring her
in beautie, be-
fore Pallis, &
Iuno, stole a-
waie Helena, y
faire Ladie of
greece, wher-
vpon follow-
ed a bloudie
battell of ten
yeares conti-
nuance.

(m) This Cli-
thenes being
giuen to lewd-
nes and wan-
tonnes, would
be sure euerie
daie to be tri-
med at y bar-
bers, that he
might alwaies
looke yong.

(n) This Ti-
marchus was
so incōtinent
and filthie,
that he made
it no matter
of conscience
to deale with
his own vnclie
and naturall
mother.

A Paradoxe

locks often, let them perfume it with
sweete ointments often, and this re-
port they shall haue for their labour,
namelie, that they offer vnto (o) Co-
tys and Priapus, sacrifices fit & seeme-
lie for their personages.

(o) This *Cotys*
was the God-
desse of filthie
bawderie, and
was highlie
honoured at
Corinth.
Priapus the
God of Gar-
dens a medler
in the same
merchandize.
Horat. Satyr. 8.
Lib. 1.

Pherecydes meeting a youth with
frilled bushie haire, hid his eyes with
his cloake, pointing as it were with
his finger, at the disease wherewith
he was infected. For he declared by
his bodie, what was in his minde:
whereby Pherecydes iudged, that he
was of the right stampe of stallions.
Againe, if Proverbs haue in them
anie smacke of wisdom, as Aristotle
is of opinion. For he saith that Pro-
verbs are certaine auncient rem-
nants of Philosophie, left vnharmed
after a great slaughter of people, and
that for their shortnesse, and witti-
nesse, they are kept and vsed. A Pro-
uerbe therefore is a speech hauing in
it a kinde of excellencie, and bearing
a badge of his auncientnesse, that it
was taken out of the treasure of
Philosophie. For our fore-liners
were

in praise of Baldnesse.

were much more bent to the contemplation of the truth, (called Philosophie) than we are in these daies. If Prouerbs therefore haue in them anie smacke of wisdom, what then is the meaning of this Prouerbe? There is no bush hairie fellowe, but, (p) &c. The end of this Prouerbe I will suppress with silence, referring it to the sounde of the Eccho: for I make it a matter of conscience, to expresse that in plaine speech, which is filthie in nature and in name. Good Lorde, haue you founde it? How thinke you? Is it not truth it selfe? Surely I take it for an oracle. Thus you may see, what pith there is in Prouerbs. Furthermore, Prouerbs are warranted and authorized aswell by the testimonie of those that haue them now in their mouth, as by the witnesse of them which liued long ago. For nothing maketh Prouerbs immortall, that is, alwaies to continue in memorie, but the tongues of such as dailie and accustomable do vse them, who by their speech keepe

D. iiii.

that

(p) But he is bawdie. For so Beatus Rhemus supplieth the rest of the Prouerbe, in his comment vpon this place.

A Paradoxe

that thing aliue, and as it were in doing, which is ment and signified by the wordes. For Proverbs springing from particular deedes, and grounded vpon speciall examples, do not onely purchase to themselves the more credit, but also by their testimonie confirme examples. To what purpose serueth Platoes disproue: (q) He being an Orator, manifestlie sheweth, that Rhetorike is a smooth, a painted, and a pausible science: and therefore more addicted to flatterie, than to truth and equitie.

(q) He rejecteth the testimonie of rhetorike, as not indifferent in this case: because like loveth like. For a flourishing tongue, and a frilled head haue some agreement.

They are much bound to Dion, (and no men in the worlde more) which betake themselves to woods, caues, and denues, choosing rather there sauagelie to liue, than in places of ciuil societie: that with an vniust eie, they might long after: that which is not theirs: and with the handes of violence plucke vnto them that which belongeth vnto others. Whatsoever is comended by common consent, that must needes be imbraced and followed, if it be with

in praise of Baldnesse.

with credit and belæse receiued.
Wherebpon it commeth to passe,
that Dion woulde chouse rather to
aduance a rable of outragious riot-
ters in our Citie, than contrariwise.
Such as we set against these hairie
heades, are men of all other most
praiseworthy, in whose number are
to be reckoned the(r)Flamines, the
Prophets, the Aedites, &c. Reuerend
officers in the temples of the Gods:
Teachers and instructors of youth
in Schooles, and places of learning:
Generals, Captaines, and Lieuten-
nants, in armies: Gouvernours of
housholdes and families: with di-
uerse moze, which excell each other
in dignitie. (s) Agamemnon neuer
put a bushe hairie fellowe in trust
with a Gentlewoman noble bozne.
When Painters delineate and por-
trait out in colours any yonker bal-
die bent, or an adulterer, they will
be sure to remember his bushie hair.
But in setting out y^e image of a Phi-
losopher, or other graue, and wise ho-
nest man, they make him bald: no

(r) Officers,
who had the
ministration
of all holie
rites and ce-
remonies in
their hands:
as our Bi-
shops, Per-
sons, and Cu-
rates, &c.

(s) Agamemnon
woulde neuer
commit faire
Ladie Chrysis
to the credit
and keping of
him that was
bush hairie.
And it is wis-
dome in men,
that they will
not haue nere
their wiues,
to serue them
such nice and
effeminat fel-
lowes: with
whome to see
howe women
are pleased, &
delighted, it
is a worlds
wonder.

ting

A Paradoxe, &c.

ting in the one a youthlie wild lightnesse, and in the other an auncient sobernesse. I am of belæse, that Philosophers, Gouvernoꝝ of Commonwealthes, discret Citizens, & all modest men, will take in good part this discourse of ours. And although the common people will not (peradventure) altogether allow it, let them notwithstanding, that are (c) mossie headed learne this lesson: that if they meane to be sober, honest, and prudent, the next way for them so to be, is often to be shorne and shaven. And let them furthermoze esteeme such happie and fortunate, as (v) neede not the edge of the scissers or rasour.

It is not I that deserue thanks for that which I haue written, but the equitie of the cause, which hath offered me this discourse: wherby, he that is neuer so babish in knowledge & utterance, shall be sufficiently furnished to reason with the wisest head in the worlde. My wishe and desire is, that this trauell of ours, may turne to the benefite of manie, whereby we also hope to haue commendation.

FINIS.

(c) Which haue curled pates, whose haire hangeth about their heades, as mosse vpon trees, &c.

(v) Because of their baldnesse.

The tale of Hemetes the
Heremite pronounced be-
fore the Queenes
Maiestie.



No more, most valiant
 knightes. Violence
 must yeld to vertue:
 and the doubtfull ha-
 zarde you be in, by a
 most noble helpe must be ended.
 Thus the immortall Goddes by vn-
 moueable destinie haue decreed: ther-
 fore cease your fight, and follow me:
 so shall you heare that, which you
 would little beleue: and shall haue
 with me that, which will most be-
 houe you. And you (faire Ladie) fall
 into this companie, where it shall
 appeare Sibylla said true, and your
 misfortunes shall haue end.

He speaketh
 vnto two
 knights that
 fought there.

He speaketh
 to a Ladie
 present.

Most excellent Princesse, appoin-
 ted from aboue, with your presence
 to please, and your vertue to profit,
 more than you are ware of: how
 much you are bound to the immor-
 tall Gods, and mortall men bound
 to you: our present case will partlie
 proue.

He speaketh
 to her Ma-
 iestic.

The pleasant tale of
proue. But before you vnderstande
the worth of your vertue, it may
please you to heare the variablenesse
of our aduentures.

Not long since, in the countrie of
Cambaia, which is situate nere the
mouth of the rich riuer Indus, where
a mightie Duke bare dominion, cal-
led Oecanon, who had heire to his
estate but one onlie daughter, named
Gandina. This Ladie then, more
faire than fortunate, liued most deere
to her father, and most beloued of
his people. But to proue that beaw-
tie is not euer a benefite, nor high es-
tates be alwaies the happiest: it
chaunced within a while, Gandina
(sought by manie that were great,
and serued by manie that were wor-
thie) had more competitors of her
beautie, than did either wel content
her, or proue it commodious vnto
her. For loue, which is not led by or-
der, nor choseth by appointment, li-
med her affection vnioucably; with
the liking of a knight of estate but
meane, but of value verie great, cal-
led

Hemetes the Heremite.

led Contarenius, who exceedingly loved her. So the desires of manie other was somewhat for her glorie, but nothing for her gaine. In small processe of time, the secret fires of their fancies discovering the smoke of their desires, betwzaied this matter to her father, long before they would.

The Duke dissembling what hee saw, determining to disappoint that which he most misliked, nether made challenge to the knight, nor charged his daughter for any loue that was betwixt them: but deuised a way (as he thought) most sure, but (as it proved) most sorrowfull, to set these lovers in sunder, by the worke of an Enchauntresse most cunning in her kind: who had caused Contarenius to be caught vp, and caried in the aire, from the coast of Cambaia, to the verie bounds of the Ocean sea, which cost Occanon twentie M. Crownes: a deere price of repentance.

But it is no noueltie to Princes, to make their wils verie costlie: and sometime to paie deere for their owne
dis

The pleasant tale of

displeasure. Contarenius thus strangely diuided from his ioie, & perplexed aboue measure, was charged by this Enchauntresse, to weare his punishment with patience, which necessitie did put on, and destinie would put off. And ere seven yeres came about, she trulie assured him, that he should haue, for his reward, the height of his desires: but first he should fight with the worthiest knight, and see the worthiest Ladie in the whole world. Now, the whilest, she told him, that he must take the gard of a blind Heremit, who should recouer his sight, and he his satisfaction: both at one time. So she left him on the earth, and went her waie againe into the aire.

Gandina now lacking long that she looked for: namely, the sight and seruice of her knight, fel soone into those diseases that accompanie such desires, as she was accumbred with, to wit, distrust, curiositie, and excæding troublesome thoughtes. At last, (as Princes do few things so priuily, but they

Hemetes the Heremite.

they haue partakers of their counsell:
and heires of crownes lacke neuer
seruants of hope, which be curious
to please them: the deuise and dea-
ling of Occanon came to the eares of
his daughter.

The which being told her: And
is it euen so? (quoth Gandina.) „
Care kinges for no right? And „
right cares for no kingdome. It is „
neither the court of Occanon, nor the „
countrie of Cambaia, that I can ac- „
count of, if Contareus be gon. For „
well vnhappy countrie, and most „
cruell father, that turnes me to this „
fortune, to followe my faith: which „
neither greatnesse of estate, nor ha- „
zard of mine aduenture, shall make „
me forsake. But if I lose not my life, „
I will find Contareus, if he be in the „
world.

This saide, she pursued her most
hard determination, and taking only
a damsell with her, in simple habite,
with such things as were necessarie,
she straight conueied her selfe most
closly from the borders of Cambaia,
and

The pleasant tale of

and with toyle (too long to tell) passed perils past beleefe, till at last she arrived at the den of Sibylla, where (by chaunce) she met with a most noble knight icleped Loricus, by loue likewise drawne thither, to learne what should betide him.

This Loricus loued a Ladie that was matchlesse, in such manner as was strange. For after much deuise, and diligence, to attaine to this fauour, that she would be pleased he might loue her, not looking for reward, seing no glimpse of her liking, his vttermost deuotion to find surely out her fansie, which she caried most closely, he made a strange assay with all semblance that might be shewed, to set by her but little, that was so sought for of all. And the better to colour the passion, which he was not able to conquer, he made a shew of choise of a new mistresse, that liued euery day in her eie (a péece surely of price, but far from such a perle as his hart onely esteemed :) and to this idol he seemed to offer all his loue, and
his

Hemetes the Heremite.

his seruice, leauing no maner of obseruance that to loue appertaineth, as wearing her colours vpon his backe, and her picture in his bosome, keeping her cōpanie befoze all other, & continuing most at her commandement. Which dede espied by the Ladie, (whose pēere and equall, for any naturall qualitie, either of bodie or minde, was no where to be found) though she cared not for his choice, yet she shewed scorne of his change, and disclosed by gelousie that which loue could not discouer.

Loricus this perceiuing, fell by and by to consider, that it was the want of his worth that made his seruice vnacceptable, & no impossibilitie in her will to receiue them to serue her, that merited the honoz of such fauour. Therefore he left his owne countrie, and betooke himselfe altogether to trauell, and to armes, desiring with most endeuor to deserue that reputation, as this great and noble Mistres would but thinke him worthis to be hers, though she would

E. j. neuer

The pleasant tale of

neuer be his. So thinking no tosse too tough, and no attempt too hard to attaine to renoume, he wandered through the worlde, till by painefull waies he came to Sibyllas denne, where he met with Gandina.

There these two louers hauing occasion to vnfold all their fortunes, the Ladie seeking to knowe the ende of her trauell, and the Knight some aduise for the ease of his hope: they both receiued this answer of Sibylla: That as they were now coupled
“ by fortune, so they shoulde neuer
“ parte fellowship, till they had found
“ out a place, where men were most
“ strong, women most faire, the coun-
“ trie most fertile, the people most wel-
“ thie, the gouernement most iust, and
“ the Princesse most worthis. So
“ shoulde the Ladie see what would con-
“ tent her, so shoulde the Knight heare
“ what woulde comfort him.

Now (most deere and best deser-
uing Ladie) it fals to my purpose,
& your praise, to say somewhat of my
selfe. And though you see me here old,
winkled,

Hemetes the Heremite.

wrinkled, and cast into a corner, yet
once haue I bin otherwise a knight
knowne, and accepted, even with the
best in the worlde. And liuing in a
Court of most fame, amongst a
swarme of knights and Ladies of
great worth, and rare vertue, where
beautie had the base, and desire
sought the goale: it chanced me to
loue a Ladie, to be beloued of * Loue
himselſe, if he coulde haue but ſene
her. But as ſhee was ſuch as did ex-
cell, ſo was ſhee of wonderfull condi-
tion, without diſdaine to be deſired,
but moſt deintie to be dealt withall.
For touch her, and ſhee would turne
to twentie diuers ſhapes, yet to none
but to content me as I thought, who
ſuppoſed ſtill to touch her was a hea-
uen. And ſo it ſeemed by my holde,
that was moſt loath to let her go, till
ſhee liked (alas) at the laſt to put on
the ſhape of a Tygreſſe ſo terrible to
beholde, that I durſt holde her no
longer. And being ſo eſcaped, I could
neuer moze ſet eie vpon her

Madam, thus began my paine: but

e. ij.

you

* He mea-
neth Cupi-
do, who is
feigned to
be blind.

The pleasant tale of

you heare not yet my punishment. Being shifted from the sight of that I sought aboue all things in the worlde, and then little delighting to looke vpon anie thing else: I tooke by and by a pilgrimage to Paphos in Cyprus, trusting to heare of my Mistres there, where Venus was most honozed: whither when I was come, I began to steppe in at the doores of her temple, and was sodainely stricken blinde . Astonied at my mischance, and vnderstanding no cause, I fell on my knées, and saide : O fairest of the Goddesses , and furthest
“ frō crueltie, what hath bin my fault,
“ that you are thus offended: Thy folie
“ & presumption, (quoth Venus Chap-
“ leine) as I gesse. From my youth vp
“ (quoth I) I haue bin an honozer of
“ vertue, a delighter in learning, and a
“ seruant of loue . But it is no parted
“ affection (quoth he) that Venus will be
“ honozed with. Bookes and beautie
“ make no match , and it is a whole
“ man , or no man, that this Goddesse
“ will haue serue her. And therewithall
taking

Hemetes the Heremite.

taking me by the shoulders, he thrust
me out of the temple.

So with sighes and sorowes I
sate downe in the porch, making in-
tercession to Apollo, the particular
God I honored, to haue compassion
of mine estate. Now faithfull praiers
being hearde, ere they be ended,
Mercurius commes vnto me, & bids
me be of good comfort. The Gods
(quoth he) be iust, though women be
angrie. The Goddesses be all found
to haue this fault. Diana with Acte-
on, Pallas with Arachne, Iuno with
Teresias, were angrie without mea-
sure: so is Venus now with thee. The
cause with thy remedie shall be tolde
thee at Delphos, whither straight I
must carrie thee. Which he had no
sooner spoken, but by and by I was
set in the temple of Apollo, where
first demaunding my fault, the Ora-
cle made answer, Thy feare, and
not thy faith. And what (quoth I)
may be my remedie? The best be-
sides the beautifullest, the Oracle
straight answered.

e. iij.

With

The pleasant tale of

With this, Apollos Priest tooke
me by the hande, recounting vnto
me the whole course of my life, whom
I loued, and how I lost her. And
when I tolde him of the faithfulnessse
of my seruice, and the faultlesnesse of
my meaning: of the variablenesse of
her condition, and at last, of the feare-
fulnes of her apperance: Ah good He-
metes (quoth he:) it is not the kinde of
women to be cruell, it is but their
countenance. And as for their varia-
blenes, who so will not applie himself
thereto, shall not much please them,
nor long hold them. Neither is it to
be founde fault withall. Nature her-
selfe loueth varietie, so it be without
deceit. Now for thy faultlesnesse, it
sufficeth not. The seruant of Venus
must not onely haue faith, but also
lacke feare. Feare lost thee thy Mi-
stres, and thy boldnesse to enter into
Venus temple, being vnacceptable,
made her strike thee blinde. But
Apollo biddes me tell thee, the Gods
accept whom women forsake. The
eyes shut from delight, haue mindes

more

Hemetes the Heremite.

moze open to vnderstanding. This
punishment shall be thy profite. Ve-
nus can barre thee but from her felts
citie of loue, but for the deuotion thou
bearest to Apollo, he giueth thee this
gift: to be able to decipher the desti-
nie of enerie one in loue, & better to
advise them than the best of her dear-
lings: and further now doth promise
thee, in reuolution of yeares, thou
shalt recouer thy sight. But this shall
not betide thee, till at one time, in
one place, and in a countrie of most
peace, two of the most valiaunt
knights shall fight, two of the most
constant louers shall meete, and the
most vertuous Ladie in the worlde
shall be there to looke on. And when
thine eies may beholde that thy hart
delighteth in, a Ladie in whom inha-
biteth such learning and beautie, as
neuer was in any creature, then shall
they be opened, and that shall be thy
warrant. All Apollo saith is sooth.
The whilest it is determined, thou
shalt dwell in an Heremitage, where
nothing that longes to natures vse

e. iij.

shall

The pleasant tale of
shall be lacking vnto thee.

So sodainely I was shifted to this
hill hard by, where I haue winter-
red many a yeare, far from the woes
and wrongs which the world besides
is full of. And now (best Ladie and
most beautifull) so termed of the Mir-
racle, and so thought of in the world,
what the Enchauntresse told Conta-
renus, Sibylla shewed Gandina and
Loricus, and what Apollo saide to
me, by your most happie comming is
“ verified. The most hardie Knights
“ Contarenus and Loricus here haue
“ fought : the most constant louers
“ Loricus and Gandina here be mette,
“ and I poore Hemetes (as this Knight
“ knoweth) full long blinde, haue re-
“ ceiued againe my sight. All which
“ happened by y^e grace of your vertue,
“ which the best so much doe honour, &
“ we are now most bounde vnto.

And so I present these noble per-
sons to please you with their service,
and my selfe to serue you with my
praiers. And leauing the louers to
their delight, I must leaue Loricus
this

Hemetes the Heremite.

this aduise . Knight , prosecute thy purpose, it is noble (learning by me) not to feare , and of thy selfe to take paine, remembz ing that nothing notable is wonne without difficultie. Hercules had by his labour his renowne, & his ruine by his lone. Loricus, thine end wil be reward: at least, most reputation, which noblest women most esteeme . But I feare I haue too long tired your most noble eares, and therefore onely now I besech your Maiestie, with your happy presence to honoꝝ my poore home, whither I meane straight to guide you.

This tale ended , he led her to his Heremitage , where when he was come , hee vsed these wordes following , and so did leaue her.

Here (most noble Ladie) haue I brought you to this most simple Heremitage , where as you shall see small cunning , but of nature : and no cost , but of good will. Nine houres
approch

The pleasant tale of, &c.

approching for my Orizons, which
according to my bowe I must neuer
breake, I must heare leaue your Ma-
iestie, promising to prae as
for my soule, that who-
soeuer wisheth you
best, may ne-
uer wish in
waste.



FINIS.

Fabula ab Hemete Ere-

mita coram Maieſtate

Regia prolata.



Atis iam (milites inuictissimi) satis decertatum est. Virtuti vim cedere oportet, ancépſq; martis alea nobilissimo auxilio dirimenda est. Sic dii im-

Alloquitur Equites duos, qui tunc temporis ibidem pugnam inibant.

mortales, ineuitabili fato decreuerunt; abſiſtite itaque pugna, mēq; ſequimini; ſic audietis ea, quæ minimè credituri eſtis; me-
cūmque eo fruemini, quod veſtri permagni intererit. Tu autem (Virgo venuſtiſſima) ad hanc te ſocietatem adiunge, vbi facilè conſtabit ea vera eſſe omnia, quæ fatidico ore cecinit futuri præſaga Sibylla, tuis iam tandem aduentare finem ærumnis.

Alloquitur Heroīnam quandam ibi præſentem.

Illuſtriſſima Princeps, diuinitùs dimiſſa, vt eſſes quæ & præſentia nos oblectares, & virtute opinione magis prodeſſes tua; quantum dijs debeas immortalibus, mortales autem tibi; huius noſtri acerbiffimi caſus recordatio demonſtrabit. Sed priùs quàm tantæ virtutis tam admirabilem (excellentiſſima Princeps) dignitatem deſpicias, placeat (quæſo) Maieſtati tuæ varios caſus, & crebras fortunæ noſtræ commutationes intueri. Non ita multis abhinc diebus, in terra Cambaiæ, quæ ſita eſt ad oſtiū Indi fluminis prædiuitis; Occanon dux quidam, magni nominis, & fama percelebri, rerum potiebatur, vnicam, quam duntaxat habebat filiam Gandinā (ſic enim appellabatur) principatus ſui relictu-

Alloquitur Reginam.

relicturus hæredem. Hæc, à forma, magis
quàm fortuna fœlix, vt chara patri, sic omni
grata populo, & periucunda fuit. Cæterùm,
non semper formæ decus possessores beat fu-
os; nec sublimis semper fortunâ fœlix: ex-
emplo erit Gandina, (ad quam nobiles proci,
nec pauciores haud mediocri dignitate serui
confluxissent) longè plures formæ riuales
habuit, quàm aut ipsa percuperet, aut ratio-
nibus suis magnoperè expediret. Siquidem
amor, qui nullius ad vota consilio directis
vestigijs insistit, sed cæco semper præceps im-
petu ruit, sese huic dulcissimæ virgini, in ve-
nas atq; medullas sensim infudit; mentem-
q; illius Contarenî cuiusdam desyderio, qui
eam quoq; miserè deperibat, haud magni sa-
nè loci militis, sed maximæ virtutis, incen-
dit. Vnde adeò factû est, vt ille tantus nobi-
lium amatorum concursus, plus ad formæ fa-
mam, quàm ad mentis tranquillitatem dele-
ctationis attulerit. Etenim, non ita multis in-
teriectis diebus, igneus ille ardor, qui secre-
to intùs exæstuabat incendio, se prodit; &
longè antequam illi volebant, ex fumo flam-
mas incensis subesse pectoribus persensit pa-
ter. Veruntamē dux, quæ vidisset dissimulan-
da ratus; atque id, quod tantoperè displice-
bat, nouo atq; inaudito commento auertere
cogitans; neque equitem, neque filiam, vl-
lius vnquam insimulandum amoris existi-
mabat. Cæterùm, quò infœlices quampri-
mùm disiungeret amantes, firmissimum ad id
ipse (opinionis errore) consilium suscepit; sed
(vt exitus docuit) infaustum nimis, & perlu-
gubre.

Facera fabula.

gubre. Veneficæ cuiusdam artificio, quæ in suo genere, scientia longè cæteris omnibus antecellebat, Contarenum in aërem magno miraculo sublimem rapi fecit, atq; Cambaïæ in vltimas Oceani oras transferri; quod vt fieret, viginti aureorum millia veneficæ dederat. Magna(herclè)pœnitentiæ merces.

Verùm illud principibus in viris néq; nouum,néq; inusitatum videri debet; quorum plerúmque desyderia, immanibus solent condiri sumptibus; magniq; maxima interdum emuntur incommoda. Contarenum interea tam admirablli modo ab amore diuulsus suo, consternatus, atque animo (supra quàm dici potest) anxius, à venefica admonebatur, vti eam, quam fatum infixerat, eandémque breui depulsura foret necessitas, calamitatem, æquo & recto animo perferret. Futurum namq; (ídque persanctè recepit) vt nondum peracto septennio, patientiæ præmium obtineret suæ; votique compos fieret: antè tamen cum perstrenuo sibi milite depugnandum, & Heroïnæ etiam videndum, vnâ omnium, quas sustinet terrarum orbis, præcellentissimam. Interea verò, cæci Heremitæ curam susciperet; & quo is tempore amissum recuperaret lumen, eodem illum idipsum, quod tantoperè cupiebat, consequuturum. His quidem dictis, pertristi & lamentabili facto cum relinquens, in aërem denuò subuolauit.

At Gandina, dum nusquam Contarenum videt suum, nusquàmque eum, quem ante à quotidie, incredibili cum voluptate, suis irradiantem

Hemetis Eremitæ

diantem ocellulis intueri consueuerat, ægra
animi, ijs morbis conflictari cœpit, qui inse-
parabiles talium plerúmque cupiditatum
comites existunt; suspicionibus nimirum, &
crebris curiosarum querelarum procellis,
tum anxiferis vndique cogitationibus, & a-
cerbissimis cruciamentis diuexari. Tandem
(néque enim magnorum Principum negotia
ita clam tractantur, vt non multos habeant
consiliorum participes: Regúmque hæredi-
bus nunquam desunt spei satellites, qui fu-
turæ fœlicitatis spe illecti, quoduis facinus
suscipere non recusant) ad aures infœlicis fi-
liæ, paternæ crudelitatis fama peruenit. Quæ
à luctu in rabiem versa (tantas perbibit me-
dullas amor,) Itane verò? (inquit.) Nullane
Regibus iustitiæ cura? Nec igitur regnandi
iustitiæ. Neque enim Occanonis aulam, ne-
que Cambaïæ regnum tanti æstimo; si sine
meo mihi Contareno contabescendum fue-
rit. Infœlix ô patria! túq; ô crudelissime pa-
ter! valete; qui me hanc huius nefandæ tem-
pestatis calamitatem subire cogitis: te vt se-
quar (alma fides) quam vtique vt violem, ne-
que celsæ fortunæ meæ dignitas effecerit,
neque periculi magnitudo. Etenim, si non
squallore prius & lachrymis confecta, hanc
miserabilem & ærumnosissimam animulam
dimisero; nunquam desistam, donec te, te mi
Contarene, vbicumq; terrarum es, inuenero.

Hæc fata, instituti itineris consilium pro-
sequitur; vnâque duntaxat pediſſequa adhi-
bita, vilibus induta vestibus, rebúſque omni-
bus ad vitam pertenuem & lugubrem susten-
randam

Faceta fabula.

eandam compositis, atq; comparatis; clām Cambaia proficiscitur. In itinere verò, quas quantasque molestias pertulerit; quibusque fuerat iactata casibus, commemorare ut longum foret, & auditu certè incredibile. Nihilominus tandem, post anxios ancipitesque labores, ad Sibyllæ antrum deuenit. Ibi Loricum, quendam equitem perillustrem, qui eò quoque sæuo compulsus amore, fati eruendi causa concesserat, offendit.

Heroïnam amabat Loricus iste, tam naturæ, quàm fortunæ dotibus planè incomparabilem; sed amore mirabili inusitatòq;. Nam cum omnem operam, omnesque ingenij ac industriæ machinas adhibuisset, eam uti se apud illam in gratia poneret; nullo ut quamuis alio proposito præmio, permetteret tamen semetipsam ab illo duntaxat amari: illa autem immitem se semper atque inexorabilem præberet; & nihilo prorsus illius inflecti vel sedulitate, vel obseruantia commoueri videretur; statuit miro quodam artificio arcana mentis consilia, quæ illa tam cautè contexerat, expiscari. Eam itaque, cuius amore omnium inflammarentur animi, (tanta erat vultus venustas) vili se pendere præ se tulit. Et quo meliùs cordis, quod restringere nequiebat, dissimularet incendium; nouam sibi Heroïnam delegit, quæ quotidie repudiata oculis obuersaretur; pulchram illam quidem, & peramabilem; sed nihil ad hanc, quam animo medullitùs adamarat. Huic se diuæ totum dederat, huic sacra quotidie faciebat, omni que obsequio, cultu, & obseruantia, sese ad illius finxit arbitrium. Nihil omisit eorum, quæ

quæ à percuriosis amantibus fieri consue-
cunt; adeò vt humeris colores ipsius gesta-
rit (obsequij & amoris insignia:) in sinu au-
tem expressam imaginis formam, à perito
artifice eleganter depictam, circumtulerit.
Accedit præterea, quòd cæteris omnibus fa-
stiditis, in illius se penitus consuetudinem
immerferit: seseque totum ad illius nutum
voluntatémq; conuertit. Hæc cum animad-
uertisset præstans illa, (quæ parem, omnibus
corporis atque animi, quæ conferri à natu-
ra possent, muneribus, nullam vnquam inue-
nit) quãtus de delectu magnoperè non labo-
raret; immutati tamen amoris contumeliam,
indigniùs ferre visa est. Vnde factum est, vt
quod amor nequierat; zelotypia detexerit.

Loricus hoc animaduertens, planè per-
spexit indignitatem illius; non autem vllam
Heroinæ implacabilem importunitatem fa-
cere, ne grata viderentur ea, quæ ab illo pro-
ficiscerentur officia: facilem quippe ipsam,
pérque benignam videri; talémque pror-
sus, quæ tanto dignos honore protinùs sus-
ceptura foret, meritósque meritis affectura
præmijs. Itaque relicta patria, labori, atque
armis totum se deuouit; omníque conatu in
hanc duntaxat cogitationem incubuit: eam
vt demum, meritorum fama, consequeretur
gratiam; vti ab hac nobilissima, omníque
laudis splendore circumfluente Heroína, di-
gnior censeretur, qui ipsius esset; quamuis ip-
sa illius nunquam futura foret. Proin, deserta
patria, nullos non experiundos subcundósq;
labores; nullum non audendum, quamuis
per-

Faceta fabula.

perarduum facinus existimans; miseris actus erroribus; omnem terrarum orbem itineribus asperrimis difficillimisque peragrauit: donec tandem ad Sibyllæ antrum, vbi Gandinæ obuiam dederat, peruenit.

Ibi verò, duo amantes isti, omnem fortunæ suæ acerbiter, omnesque, quas perpessi fuerant ærumnas, exponunt. Gandina enim prælongi laboris finem prænoscere auebat; Loricus autem curarum & spei solamen exoptabat; vtrique tandem Sibylla hanc in sententiam respondit: Quod quemadmodum »
iam societate coniuncti erant, ita à consortio »
non se abstraherent; donec eò tandem per- »
uenissent, vbi homines strenuissimi, terra fer- »
tilissima, foeminæ pulcherrimæ, populus di- »
tissimus, regimen iustissimum, Princépsque »
dignissima inuenirentur. Sic autem Heroïna, »
quod magis optaret, videret; milésque sola- »
men animi sui exaudiret. »

Iam verò (præstantissima Princeps, omniq;
virtutis decore circumfusa,) cum huius insti-
tuti sermonis ratio, tum laudum tuarum præ-
cellens splendor, & dignitas admirabilis, po-
stulare videntur; vt de me ipso non nihil di-
cam. Senem quamuis me (Regina) videas ef-
fæctum, squalidum, rugis deformem, & velut
mortalium omnium exclusissimum, hanc in
solitudinem & tenebras detrusum: tamen fui
(Regina) fui inclyti nominis eques, summóq;
in honore habebam ab ijs, qui fortitudinis tum
fama perinsignes, totum penè terrarum or-
bem, rerum gestarum gloria compleuerant.
Versanti autem mihi quotidie in Aula cele-

* *Nempe Cupido, qui casus Iamne fingitur.*

bri, atque pernobilis; fortissimis vndique Equitibus, ac Heroinis, excellenti venustate ac virtute præditis, affluentibus; vbi pulchritudo formæq; palmam, meritis autem præmia cessere: euenit vt cuiusdam Heroinæ amore miser implicarer, cuius in ore tantus fluxit honos, tantæque maiestas Veneris, vt ipse * filius (si eam conspexisset) eodem (proculdubio) flagrasset incendio. Verùm enimuero, quemadmodum illius in ore Venus omnes suauitates atque delicias illigarat suas; ita natura fluctuoso illam ingenio finxit, planèq; mirabili. Siquidem amantes illa non est aspernata suos: sed inexpiabilem se semper præbuit ac difficilem; omniūq;, quæ vnquam vixerunt, mulierum maximè intractabilem, Etenim, si quando tetigissem, in centum se protinùs verteret formas; nullam autem speciem vnquã suscipere visa est, quæ non oculos meos incredibili voluptate perfunderet. Sic nimirũ (Regina) eo contactu afficiebar, vt quoties is mihi contigit, in cœlo cum dijs immortalibus versari viderer. Facile autem id quiuisset intelligere potuisset; quandoquidem semel si apprehendissem, denuò dimittere, mortis erat instar; donec se tandem in tygridem conuertit. Tum verò monstro contritus, ampliùs contueri non audebam. Itaque mihi è manibus elapsa, nunquam se postea conspiciendam præbuit.

Ex hoc fonte (Regina) initio dolores redundarunt mei. Nondum tamen audis, quæ pœna hanc tantam acerbitatẽ excerpserit. Nam cum hunc in modum eius rei priuare aspectu

Facera fabula.

aspectu, quam supra terrena omnia concupi-
ueram; adeò vt assiduè eam intuens, in e-
amque oculis semper & cogitatione defixus,
nullam prorsus cæteris in rebus contem-
plandis, voluptatem perceperim; Cyprum
versus, ad insulam Paphos peregrinari coepi:
mèq; hac spe miser consolabar; fore, vt illic
aliquid certi de mea cognoscerem: quando-
quidem Venus ibidem religiosissimè colere-
tur.

Eò cùm venissem, atque templi iam li-
men institissem; illicò me oculis captum
fensi. Tam horrendo obstupefactus casu, ne-
que vllius mihi conscius sceleris; in genua
prouolutus, hæc (lamentabili voce) profudi:
Alma Venus, dearum omnium pulcherrima, ,,
quæque ab omni prorsus crudelitate abhor- ,,
res; quod in te tantum facinus admisi; quò ,,
numen mihi tuum tam infestum reddiderim? ,,
Stultitia & temeritas tua, respondit (vix reor) ,,
Veneris antistes. At (inquam) à teneris vn- ,,
guiculis virtutis amator fui, doctrinæ cliens, ,,
captiuus amoris. Imò verò (inquit ille) non ,,
dispartitus debet esse is, qui Veneri defertur ,,
honos. Inuigilare studijs, non adeò Veneri ,,
conuenit; totum nempe dea hominem, aut ,,
omninò nullum requirit. His dictis, continuè ,,
per humeros violenter arreptum, templo me ,,
præcipitem eiecit.

Tum verò acri percitus dolore, ægrisque
imo ductis pectore suspirijs; in porticu, vbi
mæstus confederam, Apollinè peculiarem
meum, quem præ cæteris semper colui, de-
um obsecrabam; vt supplicis sui sortem com-

Hemetus Eremita

miseresceret . Enimuero, quæ fide concupi-
untur vota, ijs vix dum finitis protinùs occur-
runt cœlites . Astitit namque mihi precanti
“ mercurius, (&) Bono sis (inquit) animo. Quã-
“ uis enim mulieres ira & indignatione acriùs
“ interdum efferuescant ; dij tamen æqui sem-
“ per & placabiles esse consueuerunt . Hoc
“ morbo laborant pleræque omnes. Sic Diana
“ Acteoni, Arachnæ Pallas, Terefiæ Iuno; præ-
“ ter modum omnes aduersæ infestæque fue-
“ rant ; veluti iam tibi quoque Venus. Tanta-
“ rum autem irarum causæ, vna cum remedio,
“ Delphis tibi postmodum aperientur , quò
“ transferri te confestim oportebit. Hæc fatus,
“ in templo Apollinis protinùs me constituit ;
“ vbi primùm cum ab Apolline sciscitarer, qua
“ in re deliquissem ; æditum est oraculum hu-
“ iusmodi : Formido, non tua fides. (&) Quod
“ igitur (inquam) remedium ? Præter (inquit.)
“ pulcherrimam, præstantissima. Exinde verò
Apollinis sacerdos manu meprehendit; om-
nesque anteaictæ vitæ meæ misérias atque
ærumnas enumerauit ; cuius amor me de-
deram, ac quibus eam modis perdideram.
Atque hîc cum ego constantiam mentis, in-
tegritatem heræ meæ ; varios volubilesque
mores, speciem deniq; in quam se induerat,
terribilem indicassem : Ah bone Hemetes
“ (inquit.) Non ita mediùs fidiùs naturâ mu-
“ lieres implacabiles sunt atque immites ; vul-
“ tudentaxat ita se componunt, vt quamuis
“ non sint crudeles, videantur tamen. At varie-
“ tatem quis in fœmina reprehendit ? Quin
“ potiùs tempestati obsequeris ; téq; ad earum
volun-

Faceta fabula.

voluntates atque ingenia accommodes : se-
cùs enim qui fecerit, is certè neque placere
multùm poterit, neque expetitis diu perfru-
etur voluptatibus. Quanquam quid est quòd
eo nomine mulieres in crimen voces ? Ipsa
Natura namq;, quàm non insidiosæ varia-
tis amans ? De innocentia verò quid attinet
dicere ? Innocentem esse, non hoc quidem ad
id quod quæritur satis est. Veneris enim cli-
entes, non fide solùm præditos esse oportet
; sed omnis etiam formidinis expertes.
Nam, quòd desyderium amiseris tuum, timo-
ris erat id quidem tui; quod oculos, audaciæ;
quippe qui Veneris templum alienissimo, eti-
am tempore inuisus intrare non dubitares.
Veruntamen hæc uti renuntiarem mandavit
Apollo; consuescere deos immortales eos
in fidem suscipere, quos à se mulieres able-
garunt : & clausis ad libidinem oculis, præ-
claro tamen scientiæ lumine sæpenumerò
collustrari. Et quidem hæc pœnæ calamitas,
plus tibi, ad vitam rectè instituendam, mo-
menti attulerit; quàm oculorum tuorum cæ-
citas damni aut dedecoris inflixerit. Oculis
enim te duntaxat & amoris fœlicitate priua-
uit Venus. Apollo verò (tanti est apud ipsum
is, quo eum prosequeris honos) hoc tibi
concessit; futurum, ut præscius, quo quiuis
fato amet prænosceres; magisque consilio
tuto, quàm qui sit ex Veneris delicijs, vale-
res. Pollicetur deinceps; fore, ut post aliquot
annos, amissum lumen recuperes. Sed hoc
non antè tibi contigerit, quàm vno eodémq;
& loco & tempore, in regione pacis atque

“ otij gloria florentissima, duo inter se equites
“ strenuissimi conflixerint, totidémq; amantes
“ constantissimi obuij ibidem erunt, intere-
“ ritq; huic spectaculo præstabili insigniq; vir-
“ tute Heroïna, vna omnium, quas orbis terra-
“ rum sustinet, amplissima. Cum itaque oculis
“ tuis contrâ tueri licebit id, quod tibi maxi-
“ mè cordi futurum scio, præcellenti virtute
“ Principem; & eruditione incomparabili re-
“ dundantem; naturæ ~~verò~~ ipsius habitu tam
“ diuino, nullo vt vnquam mortali in corpore
“ par decus ac pulchritudo extiterit: tam de-
“ mum (nam id tibi signi instar erit) oculi con-
“ festim aperientur. Nihil Apollinis oraculo
“ certius. Tibi autem interea, ista dum eueni-
“ ant, solitaria quadam in cellula manendum
“ est, vbi omnia ad vsum naturæ necessaria sup-
“ peditabuntur.

His dictis, hoc in colle, quem iuxtà vides,
protinus constitutus sum; quo in loco mul-
tos iam annos incultam quidem & sordidam,
sed tranquillam vitam extraxi; ærumnarum
earum omnium atq; iniuriarum expers, qui-
bus impurus atq; lachrymabilis mundus vn-
diquè scætet. Nunc igitur (Princeps augustis-
sima) mortalium & optima omnium, & pul-
cherrima, sic Apollinis oraculo dicta; sic vni-
uersi terrarum orbis consensu celebrata; quic-
quid Contareno venefica, Gandinæ & Lori-
co Sibylla, mihi autem Apollo prædixerunt:
ea omnia tuo fœlicissimo illustrantur aduen-
“ tu. Contareno & Loricus, milites impigerri-
“ mi depugnarunt; Loricus & Gandina, ama-
“ tores fidelissimi conuenerunt; ego autem
pauper

Faceta fabula.

pauper Hemetes; qui per diu (quemadmodum
scit miles iste) in hisce syluosis latebris cæcus
delitui, nunc tandem te (Regina) sexus tui
lumen, & totius orbis stellam, intueor. Hæc,
excellenti & per admirabili tuæ virtutis ma-
gnitudine, confecta sunt; quæ ut optimi cu-
iusque mentem sacra veneratione perfundit,
sic nos sibi deuotos æternum obstrinxit.

Quapropter, hos nobilissimos, & peril-
lustri præditos virtute viros, tuæ Maiestati
(Regina) commendo; obsequio, proculdubio,
& obseruantia, magno tibi semper tui ac
voluptati futuros: me autem ipsum, qui ar-
dentissimis apud Deum Opt. Max. votis pro
incolumitate tua susceptis, Amplitudini tuæ
perpetuò deseruiam. Prius tamen, quam
amatores hos expetitis desiderijs reliquero,
Loricus paucis admonendus mihi videtur.
Maeste itaque virtute miles, discce ex me (si-
quidem apprimè tibi vtile fuerit) nihil time-
re; à te autem ipso, dura pati. Amat ardua
virtus; nihilque præclarum, quod non diffi-
cile. Labor Herculi famam attulit, mortem
autem amor. Lorice, ne dubita; hic exitus
erit virtutis tuæ præmium; saltem nominis
gloriam consequere, quam nobilissimæ fœ-
minæ cæteris omnibus rebus anteponunt.
Sed vereor ne celsitudinis tuæ auribus, nimis
diu submolesta, & iniucunda fuerit oratio
mea. Quapropter, hoc vnum deprecor, ut hu-
mitem hanc meam & subagrestem casulam,
quò te confestim deducturus sum, claris &
præfulgentibus Maiestatis tuæ radijs illu-
strare digneris.

Hic

Hemerio Eremita, &c.

*Hiis dictis, atque peractis, Maiestatem Regiam
in cellulam deduxit suam; ubi his verbis
veniam ab eadem petijt.*

*Iam iam (Regina) omnibus modis semper
dignissima, Maiestatem tuam in hanc cellu-
lam agrestem conducere prae me tuli; ubi
non artem, sed naturae dona; neque sumptus
inofficiosos, aut conditioni meae dissimiles,
videre dignabere. Hora enim orationibus
meis assignata appropinquante, (vota nam-
que maximis occasionibus obstantibus per-
implenda sunt) Maiestatem tuam ibidem de-
relicturus, veniam peto. Deum tamen ipsum
obtestor, me clementiam misericordiamque
suam, non secus quam pro anima mea, de-
precaturum; ut qui optimè celsitudini
tuae voluerint, id nusquam, nun-
quamue frustra depre-
cari valeant.*

vers

FINIS.

FINIS.

*Orade to all Joy: And livinge
vnto, woe: quyle slayne by
on that neber gathe man blow.*

iam
rbis

per
llu-
vbi
tus
les,
ous
m-
er-
de-
um
ue
de-

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Synesius, Bp.